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God and the American People: 95% Today Are 'Believers'

PRINCETON, N.J. — More than a century ago Karl Marx wrote that religion was the opiate of the masses and that it would fade away as the level of education increased. Time, of course, has proved Marx completely wrong. A large majority of the people of the world—and a significant number in the Soviet Union itself—continue to believe in a supreme being or universal spirit.

Furthermore, a high level of belief in a deity is found among the educated segments of the populace in each free world nation. Even among the world's opinion leaders—as sampled from persons listed in the *International Who's Who*—nearly half believe in a personal God.

95% OF AMERICANS BELIEVE IN GOD

The vast majority of Americans believe in God or a universal spirit, the proportion having remained remarkably constant during nearly four decades of scientific polling.

Here is the trend, showing little statistical change in the proportion of American adults who believe in God or a universal spirit:

BELIEF IN GOD OR A UNIVERSAL SPIRIT

1981	95%[1]
1976	94
1975	94
1969	98
1967	97
1965	97[2]
1959	97[3]
1954	96
1953	98
1952	99[4]
1947	94
1944	96

[1]Survey conducted by Gallup International Research Institutes (GIRI) for the Center for Applied Research in the Apostolate (CARA), and The European Value System Study Group.

[2]Survey conducted for *The Catholic Digest* by The Gallup Organization, Inc.

[3]Survey conducted for *Look* magazine by The Gallup Organization, Inc.

[4]Survey conducted for *The Catholic Digest* by The Gallup Organization, Inc.

Fewer young people than older people believe in God. College-trained persons are somewhat less likely to believe than are persons with less formal education. Farm dwellers and people in small towns are more likely to believe than are persons living in large cities.

Despite these differences, large majorities of persons in all population groups fall into the category of "believers."

BUT FEWER BELIEVE IN A PERSONAL GOD

While the vast majority of Americans believe in some unifying and organizing power behind the universe, far fewer (in fact, two-thirds) believe in a personal God who watches over and judges people—the God of Biblical revelation—to whom man is answerable. Columnist Michael McManus, an Episcopalian, writes:

"At the absolute heart of the Christian faith is a concept that our God is a God who communicates with men. To some, God is an abstraction, a thought, a philosophy. But this is not the God of the Bible."

The following table compares the beliefs of Americans with those of residents of 13 other nations (based on the 1981 survey conducted by GIRI for CARA and The European Value System Study Group):

(continued on page 2)

Which of these statements comes closest to your beliefs? There is a personal God; There is some sort of spirit or life force; I don't really know what to think; I don't really think there is any sort of spirit, God or life force.

	There is a personal God	Some sort of spirit/life force	I don't know what to think	I don't think there is a spirit, God, or life force	Don't know
	%	%	%	%	%
Rep. of Ireland	73	16	6	2	3
Northern Ireland	70	18	8	1	3
United States	66	26	5	1	2
Spain	55	23	12	6	5
Norway	40	31	18	9	2
Belgium	39	24	15	8	14
Netherlands	34	29	17	12	8
Great Britain	31	39	19	9	3
Italy	26	50	11	6	6
France	26	26	22	19	7
Finland	25	45	12	6	11
West Germany	24	40	17	13	6
Denmark	19	39	19	17	6
Sweden	19	39	19	17	6

Some rows do not add to 100% because of rounding.

Further insight into the importance of God is seen from the 1981 survey conducted by GIRI for CARA and The European Value System Study Group, in which respondents were asked to rate, on a scale of 1 to 10, how important God is in their lives. The advantage of this scale, compared to a frequency-of-church-attendance scale, is that it overcomes the problem of measuring religious commitment among the unchurched. It also facilitates comparisons between Catholics and Protestants where church attendance practices are different.

The average rating for all Americans on this question is 8.21, exceeded only by South Africans. The country in Europe closest to America in terms of religious attitudes is the Republic of Ireland (8.02). Other European countries with comparatively high scores are Northern Ireland (7.49), Italy (6.96) and Spain (6.39). The lowest are Japan (4.49), Denmark (4.47) and Sweden (3.99). France is also very low (4.72).

IMPORTANCE OF GOD IN LIFE

(Weighted average ratings on 10-point scale)

United States	Total	8.21
	Blacks	9.04
	Hispanics	8.92
South Africa	White	8.55
	Blacks	8.45
Republic of Ireland		8.02
Northern Ireland		7.49
Italy		6.96
Spain		6.39
Belgium		5.94
Great Britain		5.72
West Germany		5.67
Finland		5.35
Netherlands		5.33
France		4.72
Japan		4.49
Denmark		4.47
Sweden		3.99

WHO ARE THE NON-BELIEVERS?

Non-believers in the U.S. tend to be male, young, and well-educated, and comprise atheists, agnostics and "doubters."

Atheists can be classified into three broad groups: the non-committal atheist, the radical atheist and the intellectual atheist.

The non-committal group includes those who have grown naturally into their creed. Often they have had parents who were non-religious, or their education may have diluted what belief in God they once might have had. They do not believe in God simply because they feel no need nor any obvious reason for doing so. The non-committal atheist has no wares to sell; he does not have a grudge to vent, nor is his creed so convincing to himself that he wishes to preach it to others.

Members of the second group—radical atheists—are those who have revolted from the church or from home ties and have fled, or have been driven, to their extreme position. Their faith may have vanished because of some profound experience that embittered them.

Among the intellectual atheists one might find those who have earnestly sought a basis for belief in God but have been unable to reconcile certain facts of life, such as the presence of evil in a world supposedly ruled by a just God.

WHAT IS GOD LIKE?

In a 1983 survey on self-esteem and the role of religion conducted for The Robert Schuller Ministries, survey respondents were asked to choose from pairs of words those that came closest to their description of God.

(continued on page 3)

The findings are interesting not only in themselves but also because they indicate that behind the overwhelming expression of belief in God there is less than total certainty on all the items tested, including the question of the existence of God.

Here are the question and responses:

On this card, tell me the number between each pair of words that comes closest to your description of God. For example, if God is very caring you would rate God "1." On the other hand, if God is not caring at all, you would give God a "7."

DESCRIPTION OF GOD

	1	2,3,4,5,6	7	
	%	%	%	
Caring	71	24	1	Not caring
Loving	71	24	*	Angry
All powerful	72	22	1	Not powerful at all
Watching	67	27	1	Unwatching
Vengeful	8	29	57	Forgiving
Male	54	32	1	Female
Existing	75	19	2	Not existing

**Less than 1%.*
(Excludes no opinion and no answer categories.)

EXPLORING THE 'WHY'S' BEHIND BELIEF

Reasons for belief in a supreme being tend to fall into four general categories:

Statements classified under the heading *authoritative* (accounting for 36% of the total responses) attribute belief in the existence of God to some form of authority, such as the Bible (or some aspects of the Bible: miracles, the life of Jesus), to upbringing or religious training in the home, church or school.

Respondents who give reasons of the *rational* type (28%) are prone to point to one or more of the following as constituting proof of the existence of God: the wonders of nature, the order and laws of the universe, and the miracle of the human body.

Reasons classified under the category of *empirical* usually relate to the lives or experiences of the respondents. Most deal with deliverance from serious illness, and often, in the respondent's mind, from death itself. Answers in terms of help through prayer are common. Although reasons of the empirical type are infrequently mentioned (10%), earlier surveys have shown that faith and a person's inner life are factors that underlie and buttress the belief of many persons who give reasons of other types.

Utilitarian responses (12%) are oriented toward the practical, the pragmatic: "It is safer to believe than not to believe." Basically they believe in God because they "need" something and argue the existence of God from the necessity of having something to believe in and something to look forward to after death.

STUMBLING BLOCKS TO BELIEF

In a 1981 survey for the Christian Broadcasting Network, an effort was made to explore the stumbling blocks to belief in God. A national cross-section of Americans were asked what question they would most like to ask God. Here are the top 10 responses:

QUESTIONS TO ASK GOD

1. Why is there suffering in the world?
2. Will there ever be a cure for all diseases?
3. Why is there evil in the world?
4. Will there ever be lasting world peace?
5. Will man ever love his fellow man?
6. When will the world end?
7. What does the future hold for me and my family?
8. Is there life after death?
9. What is Heaven like?
10. How can I be a better person?

BUT CENTRALITY OF BELIEF IN GOD IS CHALLENGED

Americans overwhelmingly express a belief in God, with a solid majority saying they receive a great deal of comfort and support from their belief. Two in three (68%) say it is completely true that they believe "God loves me even though I may not always please Him." Many feel that God has a plan for their lives, and strive to understand His will through prayer.

Other findings, however, challenge the notion of the seeming centrality of God in people's lives:

*Two-thirds (64%) of adults in a 1981 survey conducted for The Robert Schuller Ministries said their "relation to God or a universal spirit" is very important to their basic sense of worth as a person, but greater proportions cited "their family" (93%) or "their moral standards" (75%). Comparable proportions named "their close friends" (62%) and their "attempt to fulfill their potential as a person" (60%).

*Sixty-one percent consider it very important to "follow God's will," but greater importance is placed in eight other social values, as seen in the following table.

(continued on page 4)

Using this card, please tell me how important you feel each of these is to you. (Respondents were handed a card with positions ranging from 10 to zero.) *If you think something is extremely important you would call off the highest number, 10. If you think something is extremely unimportant you would mention the lowest number, 0. If you think something is neither extremely important nor extremely unimportant you would mention some number between 0 and 10—the higher the number, the more important you think it is, the lower the number, the less important.*

Here are the findings:

IMPORTANCE OF SOCIAL VALUES
—By Age—

	Considered Very Important*			
	National %	18-29 years %	30-49 years %	50 and over %
Good family life	82	78	81	85
Good physical health	81	78	82	83
Self respect	79	77	79	81
Happiness, satisfaction	77	79	78	75
Freedom of choice	73	72	75	70
Living up to potential	71	75	71	70
Interesting job	69	75	66	65
Sense of accomplishment	63	63	65	62
FOLLOWING GOD'S WILL	61	48	59	74
Having many friends	54	50	50	61
Helping needy people	54	50	52	59
Helping better America	51	45	50	56
Exciting, stimulating life	51	59	53	44
Follow strict moral code	47	29	47	62
Active in church or synagogue	40	29	38	49
Nice home, car, etc.	39	36	39	43
High income	37	38	40	34
Enough leisure time	36	36	36	36
Social recognition	22	19	22	24

*Top 2 positions on 11-point scale.

*Fifty-two percent in the same survey said they would feel very bad (the top position on a five-point scale) if they felt they had disobeyed God. But higher proportions cited "not being able to pay bills" (65%), "getting a divorce" (62%), and "being tempted into doing something immoral" (57%). Similar proportions cited "feeling you had let someone down who had been counting on you" (55%), "not being able to buy something for a loved one who really needed it" (55%), "losing your job" (53%), and "having an abortion" (52%).

Two-Thirds of Americans Believe in the Devil

Two-thirds of Americans (66%) say they believe in the devil, while 28% do not and 6% are unsure.

These findings are from a survey conducted in 1981 in 14 nations by GIRI for CARA and the European Value System Study Group. In the survey the U.S. and Northern Ireland were found to have the highest proportion saying they believe in the devil.

BELIEF IN THE DEVIL

	Yes, believe	No don't believe	Don't know
Northern Ireland	66%	22%	12%
United States	66	28	6
Republic of Ireland	57	34	9
Spain	33	53	14
Italy	30	55	15
Great Britain	30	60	10
Finland	29	53	18
Norway	28	62	10
Belgium	20	59	21
Netherlands	20	66	14
West Germany	18	70	12
France	17	76	8*
Denmark	12	77	11
Sweden	12	77	11

*Does not add to 100% because of rounding.

An earlier survey (conducted for *Christianity Today*, 1978) showed Americans to be about evenly divided between those who think the devil is "a personal being who directs evil forces and influences people to do wrong" (34%) and those who believe the devil is "an impersonal force that influences people to do wrong" (36%). Another 20% said they believe the devil does not exist, either as a being or force, while 10% did not express an opinion.

The question and national results:

Which one of these statements comes closest to describing your feelings about the Devil?

The Devil is a personal being who directs evil forces and influences people to do wrong	34%
The Devil is an impersonal force that influences people to do wrong	36
The Devil does not exist, either as a being or a force	20
No opinion	10
Total:	100%

Teens Name Drug, Alcohol Abuse As Most Important Problems

Teenagers have been experimenting with drugs less and less in recent years, but more and more they identify drug abuse as the leading problem facing their generation. They may be drinking more than in past years, but their concern about alcohol abuse is keeping pace.

Four teens in 10 (40%) now say that drug abuse is the leading problem facing people of their age. By comparison, 35% in 1983, and 27% in 1977, expressed concern about drug abuse. Since 1977, the proportion identifying alcohol abuse as the leading problem has doubled, from 7% to 14%.

Concern about unemployment dropped from 16% in 1983 to 8% in 1985, and doubts and uncertainties about their careers are no longer expressed by teens. Economic problems in general are named by only 3% of the teens, but now an additional 3% state concerns about the problem of financing their college education.

CONCERN ABOUT TEENAGE SUICIDE

For the first time since this question has been asked by The Gallup Youth Survey, young people have identified teenage suicide as one of the most important problems facing their generation. Only 3% name teenage suicide as the leading problem, but on a follow-up question nearly half of the teens polled (46%) say they personally know someone about their own age who has attempted to commit suicide.

Awareness of teen suicide attempts is much higher among older teens (ages 16 to 18) than among those who are 13 to 15, by a margin of 57% to 34%. A majority of young women (52%) say they know someone who has tried to take his or her own life, but only 39% of the young men interviewed claim similar knowledge. Regionally, exposure to potential teen suicides is highest in the West (54%) and lowest in the East (41%). Awareness is higher in the suburbs, small towns and rural areas of the country (47%) than in major cities (40%).

GENERATION GAP DISAPPEARING

In 1977, the term "generation gap" was in vogue and one teen in five (20%) named parent and child conflicts as the leading problem facing their generation. Now, only 2% say the problem still exists.

Traditional adolescent problems such as peer pressures (8%) and problems in growing up (5%), however, are still cited with some frequency.

Problems related to school are named by 5% of the teens, 3% are concerned about teenage pregnancies, and 2% voice concern about the threat of war or nuclear holocaust.

The questions were asked in the following way:

What do you think is the biggest problem facing people your age?

Do you personally know anyone about your own age who has tried to commit suicide—that is, not someone you just read about in the newspapers or saw on TV—but someone you know?

The findings are based on telephone interviews with a representative national cross-section of 505 teenagers, 13 through 18, conducted during the period March 11 to April 12.

BIGGEST PROBLEM FACING TEENAGERS

	1985	1983	1977
Drug abuse	40%	35%	27%
Alcohol abuse	14	10	7
Unemployment	8	16	6
Peer pressures	8	8	5
Problems in growing up	5	1	6
School problems	4	5	3
Teenage suicide	3	—	—
Teenage pregnancy	3	—	—
Economic problems	3	2	3
Financing college	3	1	—
Fear of war	2	4	—
Getting along with parents	2	5	20
School drop-outs	1	1	—
Career doubts and uncertainty	—	3	3
Miscellaneous	6	4	12
Don't know	13	18	14
	115%	113%	106%

Totals add to more than 100% due to multiple responses.

KNOW SOMEONE WHO HAS ATTEMPTED SUICIDE?

	Yes	No
NATIONAL	46%	54%
Male	39	61
Female	52	48
Ages 13 to 15	34	66
Ages 16 to 18	57	43
East	41	59
Midwest	46	54
South	44	56
West	54	46
Central cities	40	60
Suburbs	48	52
Non-metropolitan areas	46	54

'Religion In America, 1985' Report To Highlight 50 Years Of Trends

This year the Gallup Poll celebrates 50 years of measuring public opinion on key political, economic, social and religious trends in the United States. The new Gallup RELIGION IN AMERICA, 1985 report will highlight trends of the last half century in religious beliefs and practices, as well as long-term trends in views on the impact of religion on society.

Many of these indicators have become basic and standard measurements of the state of organized religion in the U.S.

The report will also present a detailed analysis of church attendance and membership by key population groups and by major faiths and denominations. Because no other organization regularly measures America's churchgoing habits, the Gallup Poll has lent its fact-finding service for this purpose.

Also included are demographic profiles of major faiths and denominations, as well as changes in religious preference and identification.

Long-term trends will be charted, and a special commentary by George Gallup, Jr. will explore the interaction of religion and society over the last five decades.

Here are four important reasons why these annual reports on religion in America have proved so popular:

1. They are an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.

2. They provide national and regional norms against which the clergy can match their own churches and synagogues in terms of religious belief, practice, knowledge and stewardship.

3. They provide new and exciting information that can be developed into sermons or articles on the state of religion.

4. They provide data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

HOW TO ORDER

RELIGION IN AMERICA, 1985 can be ordered from The Gallup Organization, Inc. P.O. Box 310, Princeton, New Jersey 08542. The cost of the 1985 report is $25.00.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone: 609/924-9600) PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRRC emerging trends

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Confidence In Church Is Highest

PRINCETON, N.J. — As in seven previous measurements taken since 1973, public confidence in the church or organized religion is higher today than in other key institutions of society.

A total of 66% of Americans currently say they have a "great deal" or "quite a lot" of confidence in the church or organized religion. Last year the figure was 64%.

Next is the military, with 61% saying they have a high degree of confidence in this institution, followed by the U.S. Supreme Court (56%).

In the next tier are banks and banking (51%), the public schools (48%), Congress (39%), newspapers (35%), and big business (31%).

The last two institutions on this year's list are television (29%) and organized labor (28%).

COINCIDES WITH UPBEAT MOOD IN AMERICA

The uptrend in public confidence in certain key institutions coincides with an upbeat mood in general in the U.S. As reported by the Gallup Poll in recent weeks:

- The proportion of Americans who say they have a great deal or considerable confidence in the United States to deal wisely with present world problems has increased from 53% in 1980 to 68% in 1985.
- The public's forecast of what the "misery index" will be at this time next year stands at 13.2%, the lowest level recorded since Gallup began this economic barometer soon after the 1980 presidential election. The index is a combination of the public's estimates of the inflation and unemployment rates.
- American adults asked to contemplate the quality of their lives in the next five years exhibit a level of optimism that has not been surpassed in almost a generation. Similarly, their outlook for the future of the U.S. is currently more positive than it has been in more than 20 years.

Here is the question asked in the survey on institutions and highlights of the trend:

I am going to read you a list of institutions in American society. Would you please tell me how much confidence you, yourself, have in each one — a great deal, quite a lot, some, or very little?

The findings are based on in-person interviews with 1,528 adults, 18 and older, conducted in over 300 scientifically selected localities across the nation during the period May 17–20. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3% in either direction.

CONFIDENCE IN INSTITUTIONS
(Percent saying "great deal" or "quite a lot")

	1985 %	1984 %	1983 %	1981 %	1979 %	1977 %	1975 %	1973 %
Church or organized religion	66	64	62	64	65	64	68	66
Military	61	58	53	50	54	57	58	NA
U.S. Supreme Court	56	51	42	46	45	46	49	44
Banks & banking	51	51	51	46	60	NA	NA	NA
Public schools	48	47	39	42	53	54	NA	58
Congress	39	29	28	29	34	40	40	42
Newspapers	35	34	38	35	51	NA	NA	39
Big business	31	29	28	20	32	33	34	26
Television	29	25	25	25	38	NA	NA	37
Organized labor	28	30	26	28	36	39	38	30

NA = Not asked.

Announcing a new publication based on a landmark study:

Faith Development and Your Ministry

Building a truly effective ministry requires an awareness of the stages of growth in a person's spiritual life, from childhood to old age, as well as an awareness of the impact of "life crises" on faith development.

Not only an awareness but a *response*, because failure to minister to people at their current stage of faith development—and to respond appropriately to their spiritual "highs" and "lows"—could result in a serious dropout rate in your church or synagogue.

For centuries it has been assumed that faith is something given, constant, unchanging. Now, however, it is clear that people go through "passages" in their spiritual lives, just as they do in other dimensions of their existence. Yet many religious professionals—clergy, counselors, youth leaders, and educators—sometimes appear to be insensitive, in their teaching and program planning, to people's spiritual journeys.

This new publication, FAITH DEVELOPMENT AND YOUR MINISTRY, based on a landmark study four years in the making, will guide you in your efforts to respond to the spiritual changes people experience as they move through life. The study was conducted by The Gallup Organization, Inc. for Faith Development in the Adult Age Cycle, a research project of the Religious Education Association of the United States and Canada in cooperation with the Center for Religious Education, College of St. Thomas, St. Paul, Minn.

In FAITH DEVELOPMENT AND YOUR MINISTRY these and other vital questions are addressed:

- How does divorce impact one's faith structures?
- Are there predictable patterns in faith development?
- Does job insecurity influence a person's faith?
- Does the "midlife transition" affect faith values?
- How do changes in faith relate to religious involvement and commitment?
- Is faith development related positively to one's involvement in social issues and concerns?
- Do Americans think a person's faith should or should not change?
- How many Americans have experienced a change in faith during their lifetimes? At what age?
- How much thought have people given to developing their faith?

FAITH DEVELOPMENT AND YOUR MINISTRY not only sheds light on these and other vital questions, but also explores the practical implications of the survey findings for your ministry.

The report will include all the questions asked in our national survey, so that you can ask the same questions of members of your parish, congregation or synagogue. Also included will be instructions on how to conduct focus group research.

If you preach, write, or teach, we sincerely believe you will find FAITH DEVELOPMENT AND YOUR MINISTRY to be of great help in your work.

This new publication may be ordered from The Princeton Religion Research Center, Inc. (P.O. Box 628, Princeton, N.J. 08542). The cost is $25 postpaid.

Clergy, Pharmacists Rated Highest For 'Honesty, Ethical Standards'

Of 24 occupations studied, the public rates clergymen and pharmacists highest in terms of their perceived "honesty and ethical standards."

In the latest Gallup audit, as in four earlier surveys, respondents were asked:

How would you rate the honesty and ethical standards of people in these different fields — very high, high, average, low, or very low?

Although some occupations receive low ratings in these studies, it is important to bear in mind that the findings reflect the public's perceptions, and are not necessarily indicative of the true ethical standards of the groups studied. At the same time, however, the results suggest a need for remedial efforts on the part of poorly-rated professions and occupations.

CLERGY AGAIN TOP LIST

Clergymen, as in each of the earlier surveys, come out at the top of the scale, with 67% of respondents giving them a very high or high rating. Next are pharmacists or druggists, with a 65% positive rating.

Following closely are medical doctors, dentists, college teachers, engineers, and policemen, with positive scores ranging from 58% to 46%.

In the next tier are bankers, TV reporters and commentators, funeral directors, journalists, newspaper reporters, and lawyers, with ratings from 37% to 27%.

Ten occupational groups are given very high or high ratings by 23% to 12%. These are business executives, senators, building contractors, congressmen, stockbrokers, local political officeholders, state political officeholders, realtors, labor union leaders, and advertising practitioners.

Insurance and car salesmen occupy the last two positions, receiving positive ratings from 10% to 5% of survey respondents, respectively.

The current findings offer further evidence of the poor public image of politicians in the United States.

Collectively, the occupations that receive the lowest scores for honesty and ethics are those that involve selling. Only about one person in 10 rates the ethics of realtors, insurance salesmen, advertising practitioners, and auto salesmen in positive terms. In contrast, about three persons in 10 rate each of these occupations as very low or low

The current results, which show little change from those recorded in four previous surveys conducted since 1976, are based on 1,536 personal interviews with adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period July 12-15.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3% in either direction. In addition to sampling error, the reader should bear in mind that question wording and practical difficulties encountered in conducting surveys can introduce error or bias into the findings of opinion polls.

The following table shows the national ratings in detail:

HONESTY AND ETHICAL STANDARDS

	Very high, high	Average	Low, very low	No opinion
	%	%	%	%
Clergymen	67	26	4	3
Druggists, pharmacists	65	30	3	2
Medical doctors	58	33	8	1
Dentists	56	37	5	2
College teachers	54	35	5	6
Engineers	53	37	3	7
Policemen	47	41	10	2
Bankers	37	51	9	3
TV reporters, commentators	33	48	15	4
Funeral directors	31	45	15	9
Journalists	31	47	17	5
Newspaper reporters	29	52	16	3
Lawyers	27	40	30	3
Business executives	23	54	18	5
Senators	23	53	21	3
Building contractors	20	53	21	6
Congressmen	20	49	27	4
Stockbrokers	20	51	10	19
Local political officeholders	18	53	24	5
State political officeholders	15	55	24	6
Realtors	15	49	31	5
Labor union leaders	13	35	45	7
Advertising practitioners	12	42	39	7
Insurance salesmen	10	49	38	3
Car salesmen	5	32	59	4